THE SECRET POLICY OF THE IANSENISTS, AND THE PRESENT STATE OF THE SORBON.

DISCOVERED BY A DOCTOVR of that Faculty,

Who having learnt Ianseniſme when he ſtudied Divinity, vnder a Maſter that taught it there publickly, has been ſince diſabuſed, & followes the Catholick party.

Tranſlated out of the French Copie.

Printed at TROYES,

By CHRISTIAN ROMAN, at the Sign of true Faith near the great Church.

M. DC. LXVII.

THE PRINTER TO THE READER.

THe *Chevallier des* TROIS-PONTS *having given me the perusal of this writing, which was composed by a friend of his, a Doctour of Paris, after his conversion, to satisfy some questions which he had proposed unto him: I thought good, with his leave, to print it, that Catholicks may with more ease, avoid the snares of the Iansenists, when they see them layd open, & thos Doctors of Sorbon, who have suffered themselves to be surprized, may follow their brothers example, in their conversion, & purge their Faculty of Iansenisme.*

BRITISH MUSEUM

THE SECRET POLICY OF THE ANSENISTS, TO THE CHEVALIER DES TROISPONTS.

THE progresse which Jansenisme makes in France, would infinitly astonish me, did I not remember, that Calvinisme planted it self ther, with as great facility & succesſe, as d'Avila observes wel in his histo- y of the civill wars. *Book. 1. edit. 2. pag. 36. 37.* He says that Calvins opinions were receaved ith passion, & maintaind with obstinacy, by great many persons of all conditions: That he city of Geneva was the prime seat of his octrine: That Books were printed ther, & isperſed into the Provinces by witty & elo- uent persons, who made it their busines to roach his heresy: That by degrees, it spread self over all the Towns & Provinces of the

kingdome, though this was don so secretly that litle apeard in publick besides weak conjectures. *pag.* 38. That in all the Parliaments ther were many counsellours infected with thes opinions: That already a world of persons of both sexes had been seduced by the sermons of Theodore Beza a Disciple of Calvin & one of the most knowing & eloquent men of his time: That many great Persons had also suffered themselves to be drawn into the same belief. *Book* 2. *pag.* 57. That there were many even amongst the Prelats, whose inclinations carried them to hearken after Calvins opinions. *Book* 1. *p.* 36. The reason he alleages for it, is the natural curiosity which French men have to please themselves with novelties. I could attribute the propagation of this heresy, to the same cause; if we were not in so learned an age, which has light enough to disperse all errours, with as much facility, as the sun-beames drive away darknes.

Sure the wonderful Policy, of the Author & followers of this Sect, may justly challenge all the glory of its encrease And because Sir you desire me to discover vnto you the who *secret*, I will do it by thos lights which I receaved, when they had no cause to conceal them from me & by the effects which are known

known to the whole world; the reaſons I ſay which moved them & the method which they have followed to accompliſh their deſign. But to proceed orderly, I will firſt ſhew the end they propoſed to themſelves & then treat of the means they have vſed to compaſs it.

The end which the Ianſeniſts propoſed to themſelves.

Some Authors think they had a good mind to aboliſh the belief of the Incarnation of the Eternal word, and of all other truths relating to it, that is to ſay all Chriſtianity. Others maintain that they are willing enough, to keep an outward apearance of Chriſtian Religion, but that they mean in reality to deſtroy it by overthrowing her doctrine & Sacraments. Others are of opinion that they intend to eſtabliſh the faith of one God, but lay aſide all other articles which we receave. They all ſeem to bring probable reaſons to prove their aſſertions. One amongſt the reſt and one of the moſt knowing has gathered out of their writings, Sermons, and practiſe in adminiſtring the Sacraments, these following propoſitions, over and a bove thoſe five which are condemned.

1. That ſince the year 400. after CHRIST, ther has been no true Church.

2. That Indulgences are to be layd aside as human inventions as also the worship of the Virgen Mother of God, of Saints and Images; private Masses, Confession of venial sins, & the vse of the Holy Eucharist.

3. That invincible ignorance, & not affected, does not excuse from sinn.

4. That all the actions of one in mortal sinn, for example his prayers, almesdeeds, the honour he gives to his parents &c. are mortal sins.

5. That the vse of Marriage in sterill persons, whether by age or otherwise, is mortally sinfull.

6 That Bishops cease to be Bishops, & Magistrats to be Magistrats, when they are in mortal sinn.

7. That we ought to follow what our interiour motions suggest against the laws of God & his Church, and of Soveraigns Magistrates &c.

8. That Priests and Curates are equal to Bishops, & Bishops to Popes.

9. That a pennance proportionable to the sinns, is to be performed, before absolution is given. And that even thos that have been absolved in their sicknes before they have made such an equal satisfaction, are bound to make another Confession.

10. That

10. That vpon this ground they refuſe abſolution, to thos that are not in the next occaſion of ſinning, & ſuch as profeſs a firme & ſincere purpoſe of amendment, obliging them firſt to perform ſuch pennances.

11. From hence alſo they enjoyn moſt extravagant, & wild pennances, as to labourers in a vineyard, never to drink wine, to women to lye often, & for many houres, with their bare bellies vpon the ground, which has made ſome run mad, & ſhortned the lives of others: To thos that have wronged their huſbands, to ask their pardon for their ſecret lewdnes: To yong women to put on ſhifts dipt in water, to pray an hour in that condition, & ſo go to bed.

Though thes things are known to many, yet I will write nothing, but what their books & common practiſe, publiſh vnto the whol world, leaſt I paſſe for a ſuſpected perſon.

I ſay then that they have a mind to bring in Calviniſme, into the Catholick Church, which at firſt ſight, does not ſeem ſo contrary to Ieſus Chriſt as ſome other deſigns, though it effectually deſtroy him, leaving nothing to his followers, but the bare name of Chriſtians. This I gather from their reaſons.

1. Ianſenius his Letters to the Abbot of

S. Cyran, printed by the Sieur de Preville, reveal this myſtery, & convince that his head was full of nothing but Calviniſme, & that they both bent their endeavours, to eſtabliſh it.

2. Thos that will take the pains, to compare his book entitled *Ianſenii Auguſtinus*, with Calvins Inſtitutions, will ſoon diſcover that he has followed his doctrine, his proofs, his diſcourſes, his conſequences &c. In ſo much that he agrees with himſelf ſo long as he ſticks cloſe to this Arch-heretick, but when he leaves him, he ſwerves from his own principles in many points.

3. The Iuridical Informations taken againſt the Abbot of S. Cyran; his Catechiſme of Grace; his book of vowes, & other workes of his, which he publiſhed vnder borrowed names, prove clearly that he made more voyages to Geneva then to Rome, & that he preferred the errours of the one, before the faith of the other.

Now ſince the Ianſeniſts, have ſtuffed their Letters & their books, with Calvins doctrine, may we not conclude, that they ayme to introduce Calviniſme, into the church of Chriſt? And certainly, the five Propoſitions condemned by the Biſhops of Rome, contain nothing but rank Calviniſme, entierly

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ſhut vp in thos five Priniciples, as the root, blade eares, & corne is ſhut vp in the grain of wheat, which is ſowd. Beſides in their Circular Letter, which is printed in Monſieur Marandés Book, *of the Inconveniences proceeding from Ianſeniſme to the State*, with the means & inſtructions which they preſcribe their followers for the happy ſettlement of their principles, they ſay, *that the Chief end of their vnion, is to remove the abuſes & diſorders, which have crept into the Church, ſince S. Auguſtins time, through ignorance of his excellent doctrine.* Where by this holy Fathers doctrin, they vnderſtand that of Janſenius, who made vſe of his authority, as Calvin did, to perſuade the world, that he varied not from the ſentiments of that holy Father.

THE MEANES

To arrive at this end.

THE FIRST MEANES.

Not to meddle with Calvins odious Propoſitions.

CAlviniſme being grown very odious to Catholicks, the Janſeniſts with great prudence thought it neceſſary, to cut off ſuch things, as have hetherto ſcandalized the world. And therfore they have rejected thes

propoſitions. That God is the Author of ſinn; That Chriſts body is only figuratively in the Euchariſt; That ther are but two Sacraments; That the Pope is Anti-Chriſt. That it is Idolatry to worſhip Images: That we ought not to pray to the Mother of God, or to the Angels or Saints in Heaven; That ther is no Purgatory; That the Maſſe is an abomination &c. On the contrary ſide, they have retained Prieſts, a ſingle life, the Maſſe, ſeven Sacraments, Church ornaments & ceremonies, the Pope, the Hierarchy, & in a word all that is popular, becauſe the people, are moſt taken with that, which ſtrikes the ſenſes, & that way ſtirs vp devotion. And beſides, becauſe they are vſed to be governed by the Pope & by Biſhops &c. and accuſtomed to the Sacraments, to Maſſe &c. Finally becauſe experience has taught the Calviniſts, that the laying aſide ſuch things, has been a great hinderance to the propagation of their Sect. The Janſeniſts having thus reformed Calviniſme, have inſtilld it without horrour & even without diſtruſt, into ſimple people, who eaſily receave ſuch impreſſions, as are given them by their teachers, without diſcovering their ſubtle diſguiſes.

The ſecond Meanes.

To remain in the Communion of the Church.

Yet for all this, they feard, that time, which diſcovers the moſt hidden things, would at laſt make known all their cunning tricks, & ſo ſtifle their whol project in its birth; That Catholicks having found out the track of Calviniſme would fly from it with horrour. And that as the Abbot of S. Cyran, ſayd *Calvin had a good cauſe, but knew not how to defend it*, becauſe he had not the knack of declining the name of Heretick, as he might have done, had he not openly forſaken the Churches Communion. For this reaſon, they layd it for a fundamental Maxime of their Policy, *never to depart out of the Catholicke Church*, & conſequently to acknowlege the Pope, and ſeemingly to ſubmit to the Hierarchical government. This important reſolution, was alſo grounded, vpon thos reaſons, which they took to be convincing. 1. That Pelagius, Macedonius, Eutyches, the Donatiſts, & all the moſt prudent Founders of new Sects, did conſtantly conſerve the name and outward ſhew of Catholicks, & by that meanes, got the advantages they wiſhed for, whence they inferred, that they ought to follow their exam-

ple,

ple, & would have the like ſucceſs. 2. That by this meanes, they might without difficulty inſinuate themſelves, into the eſteem of Catholicks, of all ſexes & conditions in religious & ſecular communities, Univerſities, Academies, Soveraigne & inferiour Courts of Judicature; Courts of Kings &c. They might alſo ſpeak converſe; preach, write, direct conſciences &c. And in this manner infuſe their doctrine, eſtabliſh their Maximes, defend themſelves againſt their Adverſaries vndermine their endeavours &c. blow vp all plots againſt their Sect, oppoſe them eyther ſecretly, or with open violence; ſow diviſions & practiſe a world of other artifices, to diſunite & confound their enemies. The reaſon is, becauſe while they remain exteriourly vnited to the Church, they will not be ſuſpected, but will eaſily paſſe for friends, & yet may act the part of enemies, as being cloaked with the apearance of a true & ſincere friendſhip. 3. That men born & bred, in civil or Eccleſiaſtical Societies, do not eaſily leave them, to follow ſtrange companies. And ſo we ſee many Hereticks, when they are convinced of their errours, to alleage this, for the only obſtacle to their converſion: That it is hard for men to renounce their Religion, to embrace that which they take

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to be falſe, & deſtructive of that faith, which they have allways profeſſed But if they may be permitted, to conſerve the forme & exteriour of their firſt Society, they are engaged by litle & litle, in the changes, which are brought in. The ſame we ſee in States, that Subjects ſuffer the change of their lawes & Cuſtomes, & of the whol government, when it is done by degrees, & ſo, as ſo retain in many things the apearance of the ſame States. Why then might not they, by remaining in the Catholick Church, by litle & litle change the ancient doctrine, & bring in their new inventions in place therof. 4. That in caſe they ſhould be condemned by the Pope, they might wipe off the blemiſh, by ſeeming to leave their party, & yet ſecretly adhere to it, & withal conſerve their friendſhip, whom they had gained to their cabal, before their condemnation. 5. That contrariwiſe, if they ſhould ſeparate themſelves from the Church, their name would be infamous, their converſation ſuſpected, their Books diſcredited, their defence ſlighted, their whol doctrin odious, & conſequently, it would not be poſſible for them, to ſet vp their new Sect. Thes judicious reaſons, have not deceaved their hopes, for infinite Catholicks have been illuded, & drawn to their opinions, while they

lay

ſay covered vnder the ſacred vayle of the Church.

The third Meanes.

An inviolable ſecrecy & diſſimulation.

But becauſe Catholicks of this age, are too clear ſighted, to be cozend with the poyſon of Calviniſme, when it ſhall be offerd them they agreed amongſt themſelves, according to S. Cyrans Maxime, who (was wont to cry, *ſecretum meum mihi propter metum Iudæorum, id eſt, Catholicorum;*) to hide it ſo cunningly, that the craftieſt of vs all ſhould not find it out. To this purpoſe they propoſed divers ways, to give it the ayre and colour of Catholiciſme, amongſt others, thes were judged to be the beſt. 1. To give out that it is Saint Auſtins doctrine. 2. Not to communicate it to ſuch as are ſuſpected, or neutrals, or adverſaries, but in ambiguous tearms. 3. To advance obſcure propoſitions of Predeſtination, of Grace, of Liberty &c. without explicating them, to draw on the curiosity of ſuch as are lovers of novelties. 4. To perſuade the world that they pretend only to reforme the loos doctrin and corrupt manners of the Church. 5. To call their adverſaries *Pelagians & Semi-*

pelagians;

Pelagians; that their disputes may passe only for Scholastical questions. It was for this that Jansenius with so much cunning writt the History of thes Hereticks in the beginning of his *Augustinus*, and that they stiled their enemies *Molinists*. Now the reasons of this proceeding are thes. That few are willing to engage in particular quarrels: That all, on the contrary, greedily read the works of opposite parties, to passe their judgment on them. That not being able to remain neutrals, they easily side with one of the parties. That they commonly stand for novelty, especially when it is smoothd over with extraordinary devotion & good language. That the will being once gaind, it is ealy to convay the fals lights of their new doctrine into their vnderstanding, because in disputes about Religion, the will commonly governs the vnderstanding, as she commands it to submit vnto the obscure truthes of faith. 6. But to catch Catholiks with more ease, in thes pretended particular disputes; they further agreed, to make them passe for the debates between the *Thomists* & the *Iesuits*. Did not their Deputies, who argued their cause at Rome, before Innocent X. actually make the Masters of the sacred Palace, & learned Wadding believe it, and were they not afterwards

disabused

disabused and checked by his Holines, for vnwarily falling into the Jansenists nets? 7. Though thes meanes are efficacious, yet following the maxime of certain Italians, *divide if you mean to raign* & the practise of heteticks, who raysed warr in Catholicke countries, the better to settle themselves in the common troubles: they thought it necessary to rayse a spiritual warr amongst Catholicks, to divide them, & set them one against another, that so they might intrigue themselves in the designs, of that partie which could best help them against their enemies. This made the Abbot of S. Cyran write his Book of the Hierarchy vnder the name of *Petrus Aurelius*, to set Priests & Prelats against Religious. It was for this that they set vp the questions of Masse in the Parish Church, Confessions at Easter, and of thos that are sick, of the Regulars Privileges, of the right to direct consciences &c. to force some to fall vpon others, and them to defend themselves in lieu of joyning their forces together to destroy their new doctrine. They did not question but to reap fruit out of thes civil warrs, & to settle their particular opinions, in the heate of thes common disputes. 8. Verily it was no easy matter, to discover so subtle a design: yet they judged this se-

crecy

erecy so necessary that to render it quite impenetrable, they resolved. 1. To affect a stately and mysterious eloquence, full of proofs stuft with plausible expressions, but of a doubtful & obscure sense. 2. To give two biasses to their designs and opinions; that as occasion should serve they might follow that which was most commodious. 3. Not to trust this secret with above two or three in a Town, & thos of the most capable of their Proselites. 4. To make their assemblies walking abroad to take the aire, when they are to consult about their affaires. 5. Not to set their names to their printed Books, that they may disown them, when it makes for the interest of their Partie.

The fourth Meanes.

To be neat & in good esteem.

Things being thus contrived, they fel to spruce vp themselves, to become fitter to execute their designs. It was a clear case with them, that being to convers with the world, they were to go always very compleat in their apparel, & be careful that nothing but neatnes apeard in their words & outward garbe: They were to reform their manners, at least

in the exteriour, & practiſe certain mortifi-cations, to pleaſe thos they hoped to gain to their partie, & to give a taſt of the ſound-nes of their doctrine. They were to draw the people to certain exteriour practiſes of piety, as to help & viſite the ſick and priſo-ners, to honour the B. Sacrament, that they might litle think their doctrine ſavourd of Calviniſme. They were to extoll one another: to profeſs themſelves to be knowing men, & to gaine the reputation of being great ſchol-lars, & for this end, were to talk much in the pulpit & in company, of Predeſtination, of grace, & of Saint Auſtin; yet when they met with thos that were learneder then themſel-ves, they were to be very reſerved in declar-ing their opinions; & if they did, they were to do it in forme of a bare narrative, and in caſe they were required to explicate themſel-ves, they were to cry out, *O altitudo, &c.* or ſay that S. Auſtin is very plain in the caſe, & then to fall a prayſing the Holy Doctor, that leſs notice might be taken of the ſenſe of his words: When they ſpoke of the charmes & ſweatnes of victorious grace, they were to adde, that it was to be known by certain marks, that are not given to all; Yet were they not preſently to deſcribe thes markes, but only to ſay, that they are given to thos

that

that are capable of them, for this would be the infallible way, to draw people to a longing desire, to consult with them about the important affayrs of their salvation, & then they should not want an occasion to instil the principles of their doctrine.

The fift Meanes.

To gain seculars, & engage them to their Partie.

Being thus prepared, they bent all their thoughts and endeavours, to find favour amongst Catholiks, and despairing to get it but of the Clergy or Laity, they did their best to gain both; & first the *Prelats*, *Curats & simple Priests*, by thes meanes: Giving every one of them all possible honour according to his degree: Often praysing them, yet without affectation: Extolling their caracters, dignities, & functions: Obligingly & with zeal of their glory, insinuating the obligation which God has layd vpon them, to governe soules, to reforme the present conduct of the Church, to give a lustre to the Ecclesiastical state, & to depress Religious, who by their spiritual direction, have entrenched vpon the right & practise of the secular Clergy: Encouraging them to Sermons, Catechisms,

& ſpiritual conferences, to get the reputation of knowing & devout men: Setting a high valew vpon their Books & direction, to draw the people after them inculcating in their Books, Sermons, & private diſcourſes, that the people are bound, to be directed in their conſciences by ſecular Prieſts: Caſting a ſcruple vpon thos that ſuffer themſelves to be directed by Religious perſons: Maintaining that all diſorders amongſt Chriſtians, have proceeded from the inverting this order, & bringing plauſible proofs of it from the ancient government of the Church, to perſuade the world, that their only endeavour is to reeſtabliſh it: Offering relief to thoſe that are in need of it: In fine leading them according to their predominant inclination, the noble & learned by honour & glory the ambitious by dignities, the poor & covetous by penſions, the fervent & zealous by reformation of manners. In a word profeſſing to all, a great paſſion for their ſpiritual & temporal advantages.

Beſides all thes meanes, they fell vpon a deſign of ſetting vp aſſemblies of Prieſts, to teach them the ceremonies of the divine office, the adminiſtration of Sacraments, the ſecret of a ſpiritual life, & way of directing conſciences; & withall to inſtill their new doctrin,

craftily

craftily mingled with things ſo holy and ſo profitable.

Having thus agreed vpon the way, how to conquer the ſecular Clergy, which they allways eſteemed a matter of higheſt concern, not only becauſe the flock of Chriſt would eaſily fall into their ſnares, but alſo becauſe the Paſtors being once corrupted, would of themſelves lead their ſheep to the wolves that ſeek to devour them: They fell vpon the means how to draw in the Laity.

Wherfore they reſolved to gain the eſteem of the *Great ones* by their elaborare & commodious ſermons; by their ſweet & polish'd language, by their curious & winning converſation, by the repute of men wel verſed in antiquity, in the holy Fathers, & in the Maximes of a good Moral: by opinions differing from the common ſtrain, but not altogether, new: by a thouſand teſtimonies of honour, & a world of curteſies vpon all occaſions: & by taking ſtill their meaſures according to the preſent circumſtances & every ones nature, & intereſt, prayſing or reprehending, approving or rejecting, & pvtting on all ſorts of perſons, according to the rules of a moſt exact complaiſance.

As for the *Ladies*, they were perſuaded, that the way to inſinuate themſelves into their

favour, was by modesty and sweetnes: by a pritty effeminate kind of way in pronouncing: by neat & proper language: by devout sighs: by often casting vp their eys towards heaven: by an extraordinary kind of devotion dressed vp in a new phrase: by Books curiously bound: by discourses of Predestination, liberty & grace, by a moderate and wel managed ostentation of a new secret, to guide souls, vnknown to other Confessors & Directors: by visits contrived to please their humours: by marks of an entier and pure concerne for their sanctification: by slighting as it were by chance all Confessors, Directours & spiritual Books, that are not according to their model and conduct: by a continual yealding to their inclinations, because they are commonly taken with the love, esteem, honour, prays & observance which men give them.

For the *People*, they did not question but modesty, short hayre, litle bands, moderate sleeves, long cloakes, long & frequent prayers in the Church stately ceremonies in the divin Office, great almes, severe penances, bitter invectives against the softnes of their first Directours: in a word all that exteriour behaviour which caries the caracter of a great reformation, would soon gain their approbation, & a tendernes of hart for their new opinions,

The ſixt Meanes

To treat differently with perſons of different natures & diſpoſitions.

Though thes generall means are very much to the purpoſe, yet they cannot ſerve all ſorts of perſons. For ſome are ſuſpected not to be wel affected to new opinions: others are ſimple & ſincere: others indifferent, declaring for neither ſide: others fervent and devout; others indevout and mere libertins: wherfore with great prudence & dexterity, they fitted their policy accordingly, that it might ſerve for all ſorts of diſpoſitions, & thus they governe themſelves.

With *Suſpected perſons.* 1. They deny themſelves to be Ianſeniſts, & diſown the new doctrin, when they deal with thos that have a horrour of it. 2. They declare their opinion in ſuch tearmes, as make it not much differ from the common opinion, that they may gain them by degrees. 3. when they graut that God gives graces to the reprobate, that have no effect, they forbear to declare whether it be or be not, for want of their cooperation with ſuch graces. 4. They cry vp the name of liberty, & do not ſay that grace puts a neceſſity vpon the will: but only ſay, that

victorious grace carries away the will sweetly, without constraint or violence, which is true according to their meaning, because they admit a liberty which is only opposite to constraint. But their equivocation consists in this, that they meane, that victorious grace forces the will by an antecedent necessity. 5. They never meddle with Propositions that sound harshly, as that Christ died not for all men, that Gods Commandements are impossible &c. But they speak only of Predestination, victorious grace &c. as if thes were the only questions; because from thes they easily draw their other opinions. 6. They profess to be men of peace, & to grieve at the scandal, which is caused by thes disputes, & they farther declare; that ther ought to be no preaching or writing on either side.

With thos that are Simple, who having no great reach seek only their salvation. 1. They deal with them, much as they do with suspected persons. 2 When they convers with them, they are attentive to discover what effects they work in their brains. 3. And if they find in them, the least affection to novelty they deliver their doctrine as new, at least to the modern Church, Scholastical diuins and some Councils since S. Austin. 4. They give them or send them Books, which insinuate, or defend

ſend their doctrine. 5. They employ women & ſecular girles, that love change and variety, to draw men to their ſentiments.

VVith Neutrals, 1. They treat them as ſuſpected. 2. They convay Books & writings into their houſes that their own curioſity may invite them, to receave inſtruction, which they cannot ſo conveniently communicate by word of month. 3. They conceal their opinions to ſtir vp their curioſity, 4. With thos that leane to their ſide, they freely declare themſelves againſt their adverſaries, whom they miſcal Moliniſts, Pelagians & Semipelagians.

VVith thos that are fervent & devout; They teach, that the only ſolid devotion is that of S. Auſtin, to have a colour to introduce their novelties: That the chief thing which makes a pious action, grateful in the ſight of God, is grace, without which, the beſt workes are ſinfull. That pride often corrups the beſt actions. That it is the height of pride to believe, we have any part in devout actions, which God works in vs; and that we can merit by them. That a mans greateſt vertu & glory, is to hould himſelf ſo depending of grace, that it do all things in vs & without vs.

VVith indevout & Libertin ſoules. They tell them, that God from all eternity, has deter-

mined our ſalvation & damnation. That we cannot alter this decree. That Religious auſterities and mortifications torture them to no purpoſe: That the Council of Trent which teaches the contrary, was not œcumenical, but was made vp of Monkes: That the Janſeniſts are the learnedeſt and beſt wits; That God died not for all, nor for the reprobate: That he gives them no grace, not ſo much as ſufficient: That all grace is efficacious, & victorious, without our cooperation; That when we have once receaved this grace, it is a ſign of our Predeſtination, & a cauſe of great comfort.

The ſeventh Meanes.

To ſet vp Communities of men & women, & to keep private Penſioners.

Caſting their thoughts vpon times to come, they prudently judged nothing more powerful & more efficacious, to give a laſting being to any deſign, that is once ſet on foot, then to erect Congregations of men & Communities of women. Becauſe the doctrine, conduct, manners & inclinations of the firſt founders, is derived ſucceſsfully into all their followers, as we ſee by experience, of many ages, in Religious orders. Wherfore they convayd their

ſentiments & principles, into a Congregation of Prieſts, who, for all they labour to perſuade the contrary, have a hard task to purge themſelves, and into the Monaſtery of the Nuns of Port-royal who will not be diſabuſed. They have alſo procured (vnder pretence of reforming the Clergy) the eſtabliſhment of divers Communities of Prieſts, ſince the year 1640. & Seminaries, for the Inſtruction of thoſe that are to take Holy Orders. But becauſe they had juſt reaſon to think, that all thos that were bred in ſuch Communities, would not be drawn to their doctrine, but that the greateſt part, would ſtick cloſe to their Catholike principles, or would not be capable of that ſecrecy; which they required: they contented themſelves, to keep there certain Penſioners, ſuch as they took to be diſcreet, faithful, & zealous for their Partie; that thes, by their prudent diſſimulation, might inſtill an eſteem of their particular opinions, & a hatred againſt Religious perſons, their greateſt adverſaries. Which ſucceeded ſo happily, that we hardly find a Prieſt, that has been bred in ſuch Communities, who is not an enemy to Regulars. Even thos that are cald *Devotes*, are infected with this venome, and publiſh without ſcruple, *that the ſpirit of God has deſerted Religious perſons.* With the like ſucceſs, they

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gave Pensions to certain Officers, and Domesticks of the Prelats, to rule them at their pleasure. To prebends & heads of Chapters: to thos that had any eminent talent to write, or preach, or convers, or teach in Universities or private Colleges: to all thos in fine, that could introduce their doctrine, into the Courts of Justice, Courts of Princes and amongst the Great ones. This contrivance of theirs, has wonderfully spread their errours, because it sutes wel with mens inclinations, who are much set vpon temporal goods.

The eighth Meanes.

To have a common purse & to gather great almes for their common charges.

But considering, that vast summs of mony, were requisite for so many pensions, & for printing Books, & other necessary charges they resolved, to make the richest of their partie, pay contribution (as the Calvinists do so luckily to this day) & to draw what almes they could, from all that suffered themselves to be guided by them. To this purpose, they collected out of Scripture & holy Fathers, all the best arguments, to persuade that rich men, have an indispensable obligation, to give great

great almes. To this they added the examples of Saints, that gave all they had to the poor, & the advantages which Christians, & chiefly Penitents & new Converts, gather by it, to satisfy Gods Justice, & purchase an extraordinary degree of sanctity, & with much eloquence; they held forth all the arguments they could invent. And because they meant, in pursuance of their project, to have the fingering of this mony, they gave out, that the best almes, and most pleasing to God, were thos that were the most secret. This made them trusted, with so considerable summs of mony, that they have hetherto lived at a vast rate.

The ninth Meanes.

To make Apologies to defend themselves, & abuse their adversaries.

Their doctrine being against the faith of the Church, they did not question but it would be generally opposed. If their enemies were Bishops, or great persons, they thought it best to be quiet, & not to stir in the matter, but to play out of sight, & content themselves to dispose persons by degrees. If they were of a meaner condition, & would not be gaind by their devices, they took it to

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be lawfull, to make a ſtrict enquiry into their lives; to threaten to ruine their reputation & fortunes, & to do it actually, yet warily, & with the advice of all their known followers. In fine they judged it requiſite, in caſe they were aſſaulted, eyther in their perſons or in their doctrine, to have recourſe to Apologies, for by that meanes, they would gaine a double advantage, not only of beating down their adverſaries, but of rayſing their trophies on their ruins, not only of making them paſſe for Pelagians & Semipelagians, but of defending their own opinions.

The tenth Meanes.

To ruin the reputation & authority of Religious.

Now amongſt all their enemies, they apprehended none ſo much as Regulars. They conſidered, that in all ages, they were the men, that had the happines, to defend the Orthodox faith, againſt Hereticks: That they amongſt all Chriſtians, had the greateſt intereſt, in the conſervation of Religion, & Eccleſiaſtical Monarchy: That embracing the ſevereſt Maximes of the Ghoſpel, & the moſt eminent vertues of Chriſtianity, they are for the moſt part, very zealous, for the true faith: That

That being diſengaged from ſecular affairs, & having their time and ſpare houres appointed for the ſtudy of Divine Sciences, they are commonly fitter to encounter with novelties then men of the world, That they make vp bodies, that are immortal, & that hand down the ſame ſpirit from age to age, & are diſperſed all over chriſterdome, & ſo can preach & write in all languages, & in all times & places, againſt all hereſies whatſoever: That they rule the conſciences, of the greateſt part of Chriſtians, who are therfore guided by their counſel & doctrine: That it is impoſſible to draw them, at leaſt all, to embrace their ſect the Superiours, & even inferiours, who are zealous, for the Church, having their eys open, to diſcover the carriage & ſentiments of their Brothers: That they have power in the Court of Rome, & with Kings & Princes, & can luckily vnite the Eccleſiaſtical & ſecular power, to deſtroy Novelties. From thes evident & convincing reaſons, they concluded, that it was abſolutly neceſſary, to deſtroy Regulars, & without remedy to ruin their reputation & functions, in the Church of JESVS-HRIST. And that as they write, in their Circular Letter, to the Diſciples of S. Auſtin. *If the Founder of the Calviniſts, had not beaten down the monks pride, & ſet vpon the racking doctrine of works*

works of ſupererogation & merits, which brings in their dayly bread, he would never have eſtabliſhed himſelf, ſo luckily as he did, & therfore they were to follow the ſame track.

Now to compaſſe this vndertaking, they all agreed in this; That they were to draw the people, from having ſo much confidence in Religious perſons, by perſuading them, that they live not according to their rules: That their manners are corrupted: that their direction is hurtful to ſoules: That their doctrine is erroneous, in point of Predeſtination, & Grace: That they brought into the Church, the abuſes that are practiſed: That they ſlight Prieſts & Pariſhes: That they have vſurped the direction of Conſciences, & the Office of preaching, which belongs to ſecular Prieſts: That they belong not to the Eccleſiaſtical Hierarchy: That they are vain, worldly, ambitious, & full of revenge: That though they profeſs to ayme at Gods glory, in the excerciſe of their functions, yet they wreſt it to their own intereſt, in abominable things.

To give thes arguments more force, they reſolved to gather together, (as they have done) all that has been written, to diſhonour Religious, that they may ſerve themſelves of it, vpon occaſions: To deſtroy in the harts of the people, that veneration which they profeſſe,

feſſe, in ſtiling them Fathers: To annihilate the doctrine of works of ſupererogation, becauſe they take it to be their greateſt ſupport, & chiefeſt ground of their ſubſiſtance: To convince ſecular Prieſts, that the Religious labour for nothing more, then to keep them down, as the ſcumm & ſcorn of the people: To vnite Prieſts in one body, to oppoſe Religious, & reſerve to themſelves the direction of ſoules, & the office of preaching, Catechizing, & Miſſions: To cry down before Prelats, their Privileges & exemption: In fine to ſow jealouſies, & diviſions amongſt them, to fight them, & overthrow them, with their own weapons.

Yet for all the ſucceſs, which they promiſed themſelves, from thes wel contrived meanes; they were abſolutly perſuaded, that all would do nothing, ſo long as the Jeſuiſts were in being; The reaſons were thes. They teach moſt of the youth in Chriſtendome: They almoſt alone, furniſh Religious Orders with Novices, for when do you ſee any leave the Oratorians, or other ſecular Prieſts Colleges, to enter into Monaſteries: They have the way to beat into their Schollars, the principles of faith & Catholike verities, ſo that it is very hard to pervert them: Laſtly by their Books, Sermons, ſchollars, Direction,

Miſſions, & all their Religious & ſpiritual Exerciſes, they have got ſo illuſtrious a reputation, as to have the credit, of conſerving the people in Catholike Religion. To all this they added, that thes Religious, make profeſſion, to oppoſe hereticks tooth & nail, & chiefly modern, who at preſent, are not a litle incommoded by them. Which forced the Abbot Saint Cyran, to pronounce this judgment againſt them. *That it is wholly neceſſary to deſtroy them, to eſtablish S. Auſtins* (that is as I noted) *Calvins, doctrine.*

To compaſs this, which imports them ſo much, for the accompliſhment of their further deſigns: They fell preſently to write againſt their Schools, againſt their Maſters & manner of teaching. They layd trading to their charge, & other things, which ſeemd ſufficient, to make them odious to the people; They did their beſt, to ſet other Religious againſt them: They vſed all their cunning, to diſcredite their Books, their Preachers, their devines, all their Authors, their converſation, & ſpiritual conduct. The falſnes of thes imputation, being ſoon diſcovered, to the diſhonour of the accuſers, they had recours to the ſubtle Policy of the Miniſter du Moulin. This ſpirit, as rich in inventions, as in droilery, heretofore made a Collection,

ction, of the largeſt opinions of Catholike Caſuiſts, to perſuade his followers that the doctrine of the Roman Church, was naught and corrupted. The Janſeniſts have in like manner; & with incredible cunning, written againſt the Jeſuiſts Moral & though knowing men, who have ſearched their Books, the better to judge of the Janſeniſts ſincerity or forgery, have diſcovered their falſe dealing, and ſtrange impoſtures: yet the people in Towns, wher the Jeſuits neyther dwel nor converſe, have been perſuaded that their Morall is corrupted, & their ſpiritual direction too condeſcending. The Prelats themſelves, & the Curates, whether out of envy or otherwiſe, have much concurred with the Janſeniſts, to atchieve this enterprize, & to this day, ſome of them, can not hould from ſhewing their teeth againſt them. With ſuch Policy, have thes new Hereticks, engaged in their concernes, even thos that ſhould have protected them, the better to ſtifle the riſing hereſy of Janſenius.

The eleventh Meanes.

To elude the condemnation of their Hereſies, by the three ſenſes, & by the Queſtion of Right & Fact, & by foiſting in their doctrine, in the Tranſlations, of ſome workes of the Holy Fathers.

God is ever ſo watchful over his Church, that all the Janſeniſts artifices, could not hinder the Popes, Innocent X. & Alexander VII. from condemning their errours. Wherfore being reſolved, according to their fundamental maxime, to live exteriorly in the Communion of the Catholike Church, they were conſtrained, to avoid the fury of the Vatican thunderbolts, levelled againſt them, by having recourſe to their ordinary ſhifts. Firſt they found out 3. *ſenſes*, to the Propoſitions condemned by his Holines, and maintaind that they were not condemned in Janſenius his ſenſe, to wipe off from him, as wel as from themſelves, the foul blot of hereſy, and to conſerve thos they had already drawn to their Partie, who were vpon the point of deſerting them.

But this firſt defence, being quite overthrown, by Alexander VII. his Conſtitution, they wiſely ſtarted the Queſtion of *Right* and *Fact*, granting the Pope infallibility, to judg & define matters of Right in points of faith, but not matters of *Fact*. So that they are content, to condemn & receave for condemned, the Propoſitions vnderſtood in their natural ſenſe, in whatſoever Authors they are to be found, but they affirm, that they are not in Janſenius his Book, & that the Popes erred in that.

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To ſtrengthen this ſecond defence, they raiſd vp the Sect of the Richeriſts, of the Sorbon, againſt the Popes infallibility in points of faith, when they are joynd with matter of *Fact*. They alſo endevoured, to render his ſpiritual juriſdiction over the whol Church, ſuſpected to Soveraigns, & odious to the people, vſing fals & captious reaſons, to perſuade them, that he meant by degrees, to vſurp a Soveraignty, over the temporal right of Kings & Princes.

But not daring at preſent, openly to defend, or publiſh their opinions, after they have been ſo ſolemnly condemned by the Church, they found out a ſubtle peece of Policy, to tranſlate into French, certain Peeces of the Holy Fathers, which ſeem to favour them, and ther cunningly to foiſt in their condemned propoſitions, that the Reader may ſwallow them without reflexion, & that thos who vnderſtand neyther Greek, nor Latin, may believe, that thos Holy Fathers, held the Janſeniſts tenets. The learned & judicious Author, of the Letters to an Abbeſs of Ciſtaux, has diſcovered this new device, & by his juſt cenſures, has prevented the bad conſequences.

Sir, if you take the paines, to obſerve attentively, the admirable Policy of thes Noveliſts,

velliſts, I am confident, you will ceaſe to wonder, that they have ſo eaſily cheated, ſo many Catholiks in France & other places, & that it is ſo hard a thing, for a man to keep out of their nets, and not to turn heretick when he thinks to become a good Chriſtian, by the help of their direction.

But whatſoever they have done, to eſtabliſh their doctrine, nothing has ſucceeded ſo luckily as in the Sorbon, where having infected the Readers of divinity, with their new fancies, they eaſily ſpread their poyſon all over the Kingdome.

THE PRESENT STATE OF THE SORBON. OF PARIS.

TO MONSIEVR LE CHEVALIER DES TROISPONTS.

To prove that which I was ſaying.

That the SORBON is infected with Ianſeniſme,

It is neceſſary to fetch the matter a litle higher.

THE FIRST PROOF.

Which ſerves for Introduction, to thos that follow.

I Beſeech you Sir to obſerve, that in the year 1611. Cornelius Janſenius a Hollander, Biſhop of Ipers in Flanders, & John de Havane de Verger, of Bayonne, afterwards Abbot of S. Cyran, in Berry, layd the foundation of their frendſhip, & contrived their deſign, which they afterwards labourd to perfect, one in the Univerſity of Lovain, the other in that of Paris. This laſt, drew immediately to his partie, the three Arnauds his Brothers, viz Monſieur d'Andilly, the Doctour, & the Abbot of S. Nicholas, now Biſhop of Angiers. Beſides Monſieur le Maiſtre, Advocate of the Parliament, their Nephew; their Siſters, Nuns of Port-royal, & many yong Bachelers & Doctours, amongſt whom, I was one, as zealous as the reſt, drawn in by the novelty of their doctrine.

This plague, which ſtole ſecretly into mens minds, broke out at laſt, & became ſo common, vnder the pretended autority of Saint Auſtin, that Monſieur S. Beuve, Profeſſour of Divinity, deliverd it to his Schollars, in his dictates and publick leſſons. Thus the Janſeniſts began, to corrupt the Sorbon Doctrine, in its very ſource. And as water, which flowes from a poiſoned fountain, carries the deadly poyſon along with it; ſo we retain the firſt inſtructions, we receave from our maſters.

And vſually men keep, the firſt impreſſion, they took in their youth, & ſtrictly tye themſelves, to the firſt principles they learnt, eſpecially, when the contrary principles, are cried down, for falſe & ridiculous, & this in matters concerning Religion: When the Profeſſors of ſuch doctrine, condemn their Adverſaries of great failings, which muſt cauſe lamentable conſequences: When they are perſuaded that ſuch pretended truths, are the very ſame, which the Holy Ghoſt has reveald in Holy Scripture, & declared in the workes of the Holy Fathers: And beſides, that thos that embrace them, have the reputation of able, witty, curious, & charming men in their converſation. Then the contention which followes with their Adverſaries, ſtirs vp their induſtry & ambition, to defend their novelties, & kindles a hatred to their enemies, which inflames their falſe zeal. The applauſe of their friends, which goes ſtill encreaſing gives them new courage. In fine the hope to make their names immortal, for having rayſd a famous diſpute in Religion, between the old Catholicks and new Sectaries. Thes reaſons me thought, were ſo ſtrong & convincing, that I do not wonder, that eyther I, or my Schoolfellows engaged. And that this is the vſual way, which

Novel-

Novelliſts take, to ſeduce Catholicks, Calvin affords me an argument, very pat for my purpoſe. Being returned out of Germany, into France, he retired himſelf to Bourges, about the year 1533. and began to preach at Aſnieres, a country Town about a league & a half diſtant from that City, which ſtill retains the hereſy he then planted. Having the out ſide of a wel behaved Prieſt, as the Janſeniſts have now for the moſt part, he eaſily gaind the frendſhip & confidence of a company of yong Eccleſiaſticks, & he ſo deeply ſtampt his errours in their ſoules, vnder pretence of reforming their manners, & teaching them the new ſecrets of a ſpiritual life, that ſome years after being condemned by the Church, all but the ancienteſt amongſt them, vndertook the defence of his opinions, accuſed the Pope of injuſtice, and in fine followed him to Geneva. Had the Abbot of S. Cyran, the Arnauds, le Maiſtre & S. Beuve, taken their flight to Geneva, as wel as they followed the doctrine of Geneva, I know not whether their Schollars in the Sorbon, would have followed them, but this I know that they faithfully follow their Maſters opinions. Thos that are not ſo certain of it, as I am, will be convinced, by the following Proofs, which I draw from the exact agreement, they have with the Janſeniſts.

The ſecond Proof.

Firſt who knows not, that the Janſeniſts teach hereſy, ſince their doctrine has been condemned for heretical, & their Books forbidden as Luthers & Calvins were? It is alſo true, that the new Sorboniſts, approve, favour, & protect their errours. Monſieur R. who goes vnder the name of Montalte; ſpeaks it plainly, in his firſt Provincial Letter, *pag.* 2. of the Colen Edition 1657. in thes termes. When Monſieur Arnauds ſecond Letter, was examined in the Sorbon *three ſcore & eleven Doctors, ſtood vp for him.* And in his third Letter, *pag.* 37. The examiners *were by this means,* ſays he, *freed from the importunity of thes troubleſome Doctors, who took a pleaſure to refute all their reaſons, & to produce Books to convince them of falshood, To ſummon them to anſwear, & to force them to a non plus.* And a litle after, he goes on thus *They are ſufficiently perſuaded, that thos that are in their wits, will make more of the judgment of the* 70. *Doctors, who could get nothing by defending Monſieur Arnaud, then of* 100 *others, who had nothing to loos by condemning him.* Now if threeſcore & eleven Doctors, defend Monſieur Arnauds hereſies, who is now the head of the Janſeniſts: If they defend them in the

moſt famous Aſſemblies of the Sorbon : If they quote Authors to maintain them : If they bring arguments to confirme them, & refute the contrary arguments, ſo farr as to pretend to convince their adverſaries of falſhood, & put them to ſilence : Is it not eaſy to conclude, that they are wholly addicted to thes hereſies ? that they are obſtinately tied to them ? that they eſpouſe them for their own proper doctrine ? Eſpecially ſince they had rather, expoſe themſelves to the Popes curſes, & the Kings indignation, who commands them to be cenſured, then to quit them, & permit the ſound part of the Sorbon to condemn them.

Of this number are the five Doctors, whom Montalte in his firſt Letter *pag.* 3. cals *Indifferent*, for if they ſtood not for the Catholicks they were conſequently for the Janſeniſts ; For ther is no neutrality in Religion ; It is Chriſt Jesvs his infallible word. *He that is not with him is againſt him* : Ther is no midle way to walk in, hetween Faith, & articles directly oppoſite to Faith. Why then did not the pretended *Indifferents*, ſide with the Clergy, the King, the Pope, the whol Church, to defend the Faith, according to the obligation of their oath, as they are Doctors, but becauſe they were miſlead by the Janſeniſts?

Janſeniſts ? So that if we reckon wel with Montalte, behold 86. Sorbon Doctors infected with Janſeniſme.

The third Proof.

Secondly; They approved the Janſeniſts Books which contain errours againſt faith. It is eaſy to prove it by examples. Witnes the Book of Virginity, which Father Seguenot an Oratorian, writ againſt Religious vowes. Which made Cardinal Richelieu(who was certainly the true defender of the Faith) to caſt him into the Baſtile; wher he alſo layd the Abbot of S. Cyran. Monſieur Gerbais & A. Favre Doctors of Sorbon, on the 14. of Apr. 1663. approved the Book of the Parochial Maſſe; written by Monſieur Steven Guerry, Doctour of Divinity, & Curate of S. Opportune in Poitiers printed at Niort by Francis Bouhault 1664. which teaches, *pag.* 200. *that Curates are of divine Inſtitution, & have the ſame authority in their Parishes, which the Pope has over the whol Church, or the Bishops in their Dioceſes.* (So they would have equal authority with the Biſhops and Pope himſelf: is that true ?) *pag.* 203. *That the Curates cannot be outed by the Pope, their ſtate being equally eſſential to the Church. That they are as eſſentially members, as the*

Pope

Pope is head of the Church. And yet Popes have depoſed Biſhops, are Curates more independant? Beſides if the Primacy, and Caracter of the Pope, were deſtroyd, we ſhould not haue the ſame Church, becauſe Chriſt inſtituted her vnder a viſible head, his Lieutenant vpon earth; but if ther were no Curates, would ſhe therfore be deſtroyd? *pag.* 208. *That the Parochial Church Alone, is the Church inſtituted by Ieſus Chriſt, for the learning the Doctrine of the Ghoſpel, & vſe of the Sacraments.* The Pope then and the Biſhops cannot permit them in other Churches. Do Catholike Doctors agree in this?

Monſieur Grenet & N. Petitpied 6. Octob. 1663. approved the Tranſlation of many of S. Bernards Sermons, corrupted by the Janſeniſts in 2. ſeverall paſſages, in favour of their hereſies. The firſt is *pag.* 138. §. 6. Sermon 20. *Erat* (ſays the holy Father) *totâ animâ doctus, ſed adhuc infirmus; benè inſtructus, ſed parum adjutus.* Speaking of Saint Peter, *his ſoul was ful of knowlege to love Chriſt, but he was weak in that love, he was wel inſtructed but litle helped.* The tranſlatour ſays, *he wanted not knowlege but wanted help*, wher thes laſt words *he wanted help*, contain the hereſy condemned in one of the 5. Propoſitions, & cenſured in Arnauds ſecond Letter. 1656. The ſecond is

pag. 38.

pag. 38. Sermon 30. in the beginning. *Eſt charitas in actu, eſt & in affectu: Et de illa quidem quæ operis eſt, puto datam eſſe legem hominibus mandatumq; formatum. Nam in affectu quis ita habeat vt mandatur?* Ther is a charity, ſays the Janſeniſt, *which lies in the affection, & another which conſiſts in the action: & I believe it is ſet the firſt, that a law was given vnto men, & a commandment drawn out of it. For who can have the other in that perfection which the law requires.* This Tranſlation is fals and rayſes hereſies. 1. It changes S. Bernards order, who puts charity of action in the firſt place, and charity of affection in the ſecond. 2. From this diſorder, which the Tranſlatour makes, it followes that the command for charity of action, is impoſſible, and conſequently that ther are ſome of Gods commandements, that are impoſſible, which is condemned in one of the 5. Propoſitions.

Monſieur Boiſleau & A. Favre 11. Apr. & 2. Iul. 1664. approved the book of Faith touching the Euchariſt, & yet the Authour, who is thought to be Monſieur Arnaud, makes S. Auſtin ſpeak a horrible hereſy. It is in the pag. 118. which begins thus, *connoiſſent treſclairement*, in the impreſſion of Savreux 1664. *It is* ſays he, *in the power of men to ſinn* (*ſays S. Auſtin*) *but it is not in their power, to commit ſuch*

ſuch or ſuch a ſinn. It is God that rules thos which he ought to permit, & thos which he ought to hinder, ordering darkneſs. See the words taken out of his Book of the Predeſtination of Saints Chap. 16. *Eſt ergo in poteſtate malorum peccare: Vt autem peccando, hoc vel hoc illâ malitiâ faciant, non eſt in eorum poteſtate, ſed Dei dividentis & ordinantis tenebras.* That is. *It is therfore in the power of the wicked to ſinn; but that in ſinning they do this or that, by this malice, it is not in their power, but in Gods who divides & orders darknes.* This holy Father, ſpeakes only of the effects, which follow out of the ſins of the wicked, & ſays, that God diſpoſes of thes effects, to draw out the good, which pleaſes him. The Author of the *Perpetuity* makes him ſay, that God rules or determins mens ſins: and beſides that *it is not in their power to commit ſuch or ſuch a ſinn.* So that according to him, God muſt give this power: wherfore he makes God the Authour of ſinn as Calvin did before him.

I omitt other pernicious Books, which they have approved, & draw this concluſion. When the Sorboniſts approved the Janſeniſts Books, they knew their errours: for we cannot ſuppoſe ignorance in ſuch great Doctors: They did not approve them as Catholike Doctors, for they ought rather to have condemned

demned them: Therfore they approved them as Jansenian Doctors. Ther is no middle between as I have proved. If the Doctors of Sorbon answear, that all the Doctors of their Faculty, did not give thos approbations, I answear, that they seemed to give their consent, otherwise they should have disowned & condemned Arnaud & S. Beuve, nay more degraded them from being Doctors.

The fourth Proof.

In the third place: They have not censured Books & Translations, in which the Jansenists, have cunningly delivered their heresies. It shall suffice to quote four amongst many others, which they have spared. The first is the Houres or Prayers, which have been printed 15. or 16. times, though censured at Rome: & wher thes Hereticks, have dashed out of the Hymns, JESVS CHRISTS title, of Redeemer of all men. They have translated the verse of the Psalm. 138. *Mihi autem nimis honorificati sunt amici tui Deus: nimis confortatus est principatus eorum*, according to Beza's translation, printed at Sedan 1623. *O how pretious are thy counsels vnto me*, says that Heretick: *O how hard a thing it is to summ them vp, for if I would reckon them all, they will exceed*

exceed in number the ſands on the ſhore. And the Janſeniſts *pag.* 199. *O Almighty God*, ſay they, *how the ſublimity of thy thoughts is precious vnto me, & how immenſe their number apears to me? if I would count them, they appear more innumerable then the ſands of the ſea.* They left this tranſlation of the Church and Holy Fathers (*Thy friends o God are made wonderfully honourable vnto me, their principality is greatly confirmed*) becauſe it ſerves to prove the honour, which Catholicks give to the bleſſed Saints.

Pag. 332. They renew ſome of the 5. condemned Propoſitions, when they ſay, *VVe offer thee* (God) *our prayers, that thou wilt convert* (men of whom he ſpeakes) *by the invincible force of thy Spirit, to which no liberty of men can make reſiſtance, when thou wilt love them.* Which words have the ſame ſenſe with thes others: *That we never reſiſt interiour grace, that liberty is not free from neceßity, but only from conſtraint: that God has an abſolute will, antecedent to the conſent of the will of a man predeſtinate, & that he puts a neceßity vpon him to conſent.*

To ſeduce the Reader they attribute thes hereſies to S. Auſtin in his 4. Book to Boniface, Chap. 9. who ſays no ſuch matter, hear his words. *Quid ergo petimus, niſi vt fiant ex nolentibus volentes, ex repugnantibus conſentientes, ex oppugnantibus amantes? A quo, niſi ab illo de quo*

ſcriptum eſt : præparatur voluntas à Deo? Diſcant ergo eſſe Catholici, qui dedignantur, ſi quid mali non faciunt & ſi quid boni faciunt, non in ſe ipſis, ſed in Domino gloriari. What do we aske then, but that of vnwilling they become willing, of reſiſting conſenting, of oppugning loving? By whom but by him, of whom it is written, the will is prepared by God? Let them therfore learn to be Catholicks, who ſcorn to glorify themſelves, not in themſelves, but in our Lord, if they do nothing that is ill, & do ſomthing that is good.

The ſecond is Montalts Letters to a Provincial: This jeſting ſpirit makes the Cenſure of Arnauds ſecond Letter, about ſufficient Grace, & principles of Morality, to be ridiculous, and ſcatters many hereſies all over his Book, which was condemned at Rome 6. Sept. 1657, & burnt by the decree of the Parliament of Aix. The third is, the ſummary of the Curates declarations &c. by M. John Rouſſe Doctor & Curate in Paris, cenſured at Rome 30. June 1659. The fourth is the Collection of divers peeces, about the Cenſures of the Faculty of Paris, printed at Munſter 1666. full of hereſies, & invectives againſt the Pope, as we ſhal ſee below, & condemned to the fire, by a decree of Parliament 17. May. 1666.

In the fourth place. They have quite con-

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trary censured Catholicke Books, written a-gainst Jansenists. For proof of this, I will only bring Monsieur Jacques Vernant, who defends the Popes spiritual authority, against the errours of the times: by formal texts out of Scripture out of the first general Councils of the Church, out of the Holy Fathers, & Orthodox Doctors: & by arguments of good divinity; And all this, with so great solidity, clearnes, & fidelity in his citations, that ther is no rational man, that will not be convinced of the truth.

After thes observations, I demand, why the Sorbonists, who make profession to censure Books, contrary to faith & good manners, have nevertheles omitted Books and Translations corrupted by the Jansenists? They must eyther be their friends, or their enemies, or neutrals: They are not their enemies, for were they so they would beat down their heresies, with a thousand censures: They are not neutrals, for that cannot be, ther being as I sayd, no neutrality to be found, between the true faith & heresy. And truly, if they were so, they would not approve their Books, as they have done, nor treat their Adversaries works so ill. Wherfore they are their friends. And truly perfect friendship (says S. Hierom excellently wel) engages men to

will and not to will the same things? *Eadem velle & eadem nolle, ea demum firma amicitia est. Epist. ad Demetriad* She also inspires (as Saint Chrysostome speaks) a sollicitous care of knowing the frends concerns, carries a man with zeal, to maintain their interest. In fine it is her nature, to do them all the good she can possibly, & not to suffer any, to do them the least mischief. *Qui amant, ii plus quàm cæteri omnes eorum facta norunt, vt qui de iis ipsis sint solliciti. S. Chrysost. præfat. in Epist. S. Pauli.* Do not the Sorbonists religiously observe the laws of a perfect freindship? Have not they generously obliged the Jansenists, in their head Arnaud, as we have seen in Montalts letters, quoted in my second Proof? Besides since frendship easily engages vs in the same hatred, which our friends have against their enemies, & consequently vnites our designs, and forces, to fight and destroy them, ought we not to Confess, that the Sorbonists are straightly tied to the Jansenists, & that they have the same designs, since, as we have seen, they vnanimously fight their enemies in censuring Catholike Books writt against them? *Quales amicos quisque habet, talem scias*, sayd an Ancient Author.

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The fift Proof.

To ſtrengthen this Proof, I adde another agreement between the Sorboniſts. Thes ſeek to pul down Soveraign Biſhops, by raiſing two heads vpon the Throne of the Church, by deſpizing their conſtitutions, by queſtioning their infallibility in deciſions of Faith, & by publiſhing a thouſand calumnies againſt them. The Sorboniſts have alſo declared themſelves the Popes enemies, & given many proofs of their hatred. Take the firſt from their propoſitions concerning his authority. I only inſtance in the ſixt, by which they rob the Pope of the infallibility, which CHRIST gave him in deciding matters of Faith. *It is not*, ſay they, *the doctrin or opinion of the Faculty, that the Chief Bishop is infallible, viz. s the conſent of the Church be joyned with it.* In this they agree with the Janſeniſts. The ſecond is drawn from their Cenſure of Monſieur Vernants brok. This Orthodox Catholik teaches 1. that the Pope is infallible in deciding matters of Faith. *Epiſt. Dedic. & pag.* 254. 2. That no authority vnder God, can limit his power. *pag.* 110. 3. That were he not infallible in matters of Faith, we ought to give over ſaying, that we believe in the holy Catholick &

Apoſtolick Roman Church. *pag.* 247. 4. That the Decrees of Gen. Councils, ought to have the Popes approbation, becauſe they do not receave their juriſdiction immediately from God, but at the hands of S. Peter, & his Succeſſours. *pag.* 358. 721. 724. 5. That the Pope is the ſupreme judge of all greater cauſes or queſtions of Faith, & that ther is no appeal from his judgment. *pag.* 100. 244. 279. 428. 6. That JESVS CHRIST, gave S. Peter & his Succeſſors, all that authority, which he had receaved from his Father, for the government of the Church, in things belonging to the ſayd government. *pag.* 53. 128. 143. 145. 7, That the Pope can delegate his juriſdiction, & part it as he pleaſes, in Paſtoral functions, in the Dioceſes of all Biſhops without asking their conſent. *pag.* 365. 366. The Sorboniſts call the firſt of thes propoſitions, temerarious, ſcandalous, heretical. The 2. fals. The 3. fals, temerarious, ſcandalous, dangerous in Faith. The 4. fals. The 5. fals & prejudicial to the authority of Councils. The 6. ſcandalous, & blaſphemous. The 7. contrary to common right, temerarious, & tending to the deſtruction of the Church. What bitternes againſt the Pope? what attempt againſt the Spiritual Monarchy of the Church? Mean while the learned defender of

Monſieur

Monſieur Vernant, oppoſes againſt thes cenſures, in his Book *of the antient doctrine of the Divines of Paris*, the true doctrine & formal words of the Gen. Councils, of Nice 1. Epheſus, Calcedon, Nice 2. Conſtantinople 4. Florentin & others. He oppoſes the practiſe of the firſt ages, & the teſtimonies of the Holy Fathers, Ireneus & Cyprian Biſhops & Martyrs, Cyrill Patriark of Alexandria, Epiphanius, Auſtin, Optatus, Tertullian and many others. He oppoſes the Conſtitutions of Popes, that governed the Church in the firſt ages. He oppoſes the clear & vnqueſtionable judgment of S. Thomas and S. Bonaventure, of Cardinal Turrecremata & others, of Peter d'Alliac great Maſter of Navar, & afterwards Biſhop of Cambray, of Monſieur Raconis Biſhop of Vaure, Henry of Gand, Monſieur Bail yet living, du Val, Almain, Iſambert, Gamache, & infinite other ancient devines, all Doctors of Sorbon, whos Books were approved by divers of the ſame Faculty, who have not publiſhed their works. He quotes, & faithfully tranſlates their Texts, he clearly expounds their reaſons, & laſtly adds all the decrees and cenſures of that Academy againſt the Hereſies contrary to the Catholike doctrine, of the Popes ſpiritual authority, which he teaches with Monſieur de Vernant.

So that I cannot ſee, how the Sorboniſts can anſwear him, vnles they have the ſecret, to prove that truth is falſhood, & faith hereſy, & that falſhood is truth and hereſy Orthodox Faith.

In the Collection of divers peeces printed at Munſter 1666. of which I have already ſpoken, they are ſtrangely tranſported againſt Alexander VII. & his Bull, in which he condemned their Cenſures againſt Monſieur Vernant, & Amideus Guimenius, *I ſay they are ſtrangely tranſported*, for they acknowlege, & evidently atteſt themſelves to be Authors of thos writings, by thes words *VVe*, which they repeat 21. times. *pag.* 126. 127. 138. 142. 143. 144. 150. 151. and *Our Cenſures*, which they vſe 8. ſeveral times *pag.* 126. 129. 138. 142. 144. 145. 146. 147. Beſides their not diſowning that furious Libell, by an authentical Cenſure, puts it out of queſtion, that they approve it as their own work. I have a horrour, to tranſcribe their injuries againſt Alexander VII *pag.* 97. They call his Bull the greateſt monſter that was ever ſeen in the Catholick Church. They cal it & ſtrive to prove it *temerarious*, *pag.* 100. 101. *preſumptuous*, *pag.* 101. *ſcandalous*, *pag.* 102. 103. *vnjuſt & full of nullities*, *pag.* 123. *grounded vpon principles that are manifeſtly heretical*, *pag.* 101. *authorizing clear hereſies.*

hereſies, pag. 123. That ther is juſt reaſon, to accuſe & condemn it for heretical, pag. 104. That it agmes to deſtroy the Church, pag. 113. That we cannot receave it, without turning the Church topſy turvy & without an entier abjuration of all the Chief maximes of the Ghoſpel, pag. 124. That Alexander VII. rashly depends vpon divine inſpiration, pag. 100. That he fals into new errours as he had done into old ones, pag. 107. That he has made a fals ſuppoſition, injurious to the Faculty, pag. 138. That he made his Bull without diſcuſſing, without examining, & without ſo much as ſeing the Facultys Cenſure, pag. 130. Though the Pope declare the contrary in his Bull, *habitis*, ſays he *prius doctiſſimorum &c. conſultationibus. That his infallibility is a mere chimera & a mere politick & cabinet device, to deceave ignorant & weake ſpirits, & to vſurp an vnjuſt authority over the people*, &c. *pag. 131. 108. 151. &c.* Laſtly they accuſe Pope Honorius, John XXII. &c. *of errours & hereſies.* pag. 140. *&c.* They repeat the ſame accuſations, in the Apology for their Cenſures, approved by 7. Doctors of the Faculty, & that which is very ſtrange, they took them out of the Books of the Lutherans, Proteſtants, & Calviniſts, for all the ſolid anſwears of Cardinal Perron, & Father Coeffeteau, have invincible proved them fals. After which, it cannot be denied, but the Sorboniſts ſurpaſſe their Maſters, in

this hatred: for the Janseniſts dealt more moderately with Innocent X. & Alexander VII. & their Conſtitutions, by which their Hereſies were condemned. Du Moulin himſelf, Son to the famous Miniſter of that name, & Prebend of Canturbury, is more reſerved in his *Diſcours of a Burgher of Paris*, vpon the Legation of Cardinal Ghiſi, printed at London 1665. Ther is not a ſincere Catholike, who is not eaſily perſuaded by ſo ſtrong and convincing Proofs, that the Sorboniſts being, as they are, the Popes profeſſed enemies, are direct Janseniſts.

The ſixt Proof.

Their hatred to Religious perſons, is a 6. Proof. The Janseniſts conſpired againſt Regulars, as I obſerued in their Policy, from the beginning of their Cabal; foreſeing wel, that they would put obſtacles to the eſtabliſhment of their Hereſies. And they have often effectually felt, the force of ſo great a body. All the world knows, that the hereſies of Monſieur Arnaud, were cenſured in the Sorbon, becauſe as Montalte writes, in his 1. *Letter* Colen Edit. *pag.* 23. *Ther ſtood for the Catholick*, 24. *ſecular Doctors & about* 40. *Mendicant Monks who condemned his Propoſition.* Which deadly

deadly blow gave them ſuch a deep wound, that ſince that time, they have openly profeſſed by a thouſand vnjuſt proceedings, the inveterate hatred to Religious. The Sorboniſts exactly follow their ſteps. They have rejected by their cenſure; all the Propoſitions which Monſieur Vernant advanced in favour of the Regulars Privileges, though he brought nothing but the expreſs doctrine, & formal words of Gen. Councils, Popes Bulls, Canoniſts, ancient Doctors of Sorbon, & other Catholike Authors. Which the learned defender has confirmed by many irrefragable teſtimonies. Moreover they have quite baniſhed them out of their Aſſemblies in the Sorbon, to remove by their excluſion, thos obſtacles which hindered them from judging of the queſtions propoſed, according to their paſſion. And truly, the number of Catholike Doctors being at preſent the leſſer in the Sorbon, the Janſeniſts have the advantage, to the great diſhonour of the Faculty, whos cenſures would never have been condemned by the Pope as they have been, if Regulars had been there, for they would have been conformable to the Orthodox faith. In fine the Sorboniſts ſtrive to make Regulars odious, by ſaying in the Collection of divers peeces *pag.* 111. num. 18. *That the Popes Bull, as falſ it is, is*

maintaind

maintaind in France by twenty thouſand, partly Monks, & partly interreſſed Eccleſiaſticks, & that ther is nothing, that ought not to be feared from them & pag. 142. That a dozen Regulars, with whom the Pope conſulted, prevails againſt 200. Sorbon Doctors. Since Hereticks both ancient & modern, have always cruelly hated Religious, what muſt we judge of the Sorbon, and in what rank muſt we place them ſince they have the like hatred.

The ſeventh Proof.

Take the laſt reſemblance they have with the Janſeniſts, Ther is no diſſimulation, diſguiſe, cheat or impoſture, which thes Hereticks do not vſe, againſt their adverſaries. Montalte is the cúnningeſt at it in the world, in his firſt Letters, againſt the Cenſure of Monſieur Arnauds hereſies, oppoſite to the Catholike doctrine, of ſufficient grace, and contrary to the Dominicans & other Catholik Doctours. And in his laſt, he attributes to the Jeſuits at a venture, all the ſtrangeſt Maxims, he could deviſe. Wheras thos Fathers, in their Apologies, prove the perfect harmony, between thos ſlanders, and thos which du Moulin heretofore, caſt vpon the Roman Church. Beſides they convince the

Janſeniſts

Janſeniſts of 29. evident impoſtures, containd in 8. Lettres of Montalte, viz: the 11. 12. &c. And in their laſt anſwears, they lay open the other calumnies of thes Hereticks, which the Sorboniſts exactly imitate. And truly the defender of Monſieur Vernant, in his Book of the antient divinity of the Sorbon, complains in his Preface & *pag.* 519. that they attribute vnto Monſieur Vernant, a doctrine, of which he makes not the leaſt mention in the 176. 384. 388. pages quoted by the Cenſurers, nor in his whol Book. He obſerves 495. that in the extract of cenſured Propoſitions, *pag.* 630. they ſlip over vnder thes points (.....) the reaſons & proofs, by which they are authorized. In the 426. 427. *pages* he charges them with making fals ſuppoſitions, and perverting the ſenſe of the propoſitions drawn out of *pag.* 365. 366. & then proves them to be Orthodox, if not corrupted by their malicious explication. In his whol Book *Of the Ancient doctrine of the devines of Paris*, he clearly demonſtrates, that they took no notice, of Monſieur de Vernant his proofs, drawn out of the Authors, which I cited in my 5. Proof. That they ſlighted his reaſons, & malicioufly interpreted his words. And that in condemning him, they have condemned vnder his name, the Councils Fathers,

thers, Popes, their own Devines, all foraign Doctors, the moſt eminent in dignity, the moſt famous for learning, & zeal for the true Faith. So true is that, which Lactantius ſays, that they oppugn the truth, & will not ſee it, leaſt acknowleging their innocency, who defend it, againſt their errours, they ſhould not be able to condemn them, without maniſeſt injuſtice. *Student damnare tanquam nocentes, quos vtique ſciunt innocentes; conſtare de ipſa innocentia nolunt: verentur enim quod ſi audierint, damnare non poſſint.*

But what ſhal I ſay, of their Cenſure of Amadeus Guymenius? In good earneſt, I diſlike, & had I ſufficient authority, would condemn, his manner of defending the Jeſuits, againſt the Dominicans. Tis true he proves wel, that the Dominicans, have taught worſe opinions then the Jeſuits; but to what purpoſe is it, to let the people ſee, ſo many odious opinions, bundled vp in a litle volumn? I wonder the Jeſuits, had ſo litle Policy, as not to hinder, if they could, the printing of that Book, eſpecially at a time, when they had ſo many profeſſed enemies. Yet becauſe I only vndertake, to prove the Sorboniſts falſifying, & impoſtures without meddling with their doctrine, I will ſet down the foul calumnies, which they caſt vpon Guime-

Guimenius; not all: it were too troublesome, but some of the most conspicuous.

In the Propositions, which they censured, viz the 4. they have cut off Guimenius his words, & so alterd his sense. *pag.* 86. *n.* 2. 3. In the 7. they suppress the good sense of Guimenius his words *pag.* 87. *n.* 3. In the 9. they dissemble, that Guimenius answears Anonymus, & that the Jesuits are of a contrary opinion, *pag.* 94. *n.* 1. In the 15. they impose vpon Guimenius, by cutting of the last words of the Proposition. *pag.* 28. *num.* 3. In the 25. they make Guimenius approve an opinion, which he says, is not to be maintaind *pag.* 127. In the 27. They take no notice, that Guimenius holds the contrary, rejecting Cajetan & Sylvester, both Dominicans, *pag.* 237. In the 33. Guimenius rejects it, *pag.* 114. *n.* 5. In the 37. all the Jesuits deny it, & reject it with S. Antonin, *pag.* 158 *n.* 1. *&c.* In the 47. They are the very tearmes, & proper doctrine of S. Thomas, whos words they mangled, to corrupt the sense, that they might condemn it *pag.* 109. *n.* 3. In the 54. They are Anonymus his words, who lays a horrible calumny vpon Sanchez, whos words & sense are quite contrary, *pag.* 34. *n.* 2. How then came the Sorbonists to approve him? In the 59. they suppress the name of Sotus, and Guimenius his

his words, to make their Cenſure, fall vpon the Jeſuits, *pag.* 142. In the 61. they omitt Guimenius his words, who ſays that Claudius Aquaviva, General of the Jeſuits, forbad them to teach publickly, or privatly, or to practiſe ſuch kind of opinions, *pag.* 210. In the 69. they are the words of the Roman Sacerdotal, quoted by S. Antonin and yet they condemn them. *pag.* 221. *n.* 1! In the 70 Guimenius rejects it, as contrary to the Council of Trent. *pag.* 233. *n.* 5. He does the ſame in the 72. *pag.* 277. *num.* 18. In the 75. they have not drawn it out faithfully, and beſides it is the opinion of Sylveſter. *pag.* 177. *n.* 4. In the 77. It is Anonymus his doctrine, which Guimenius rejects with horrour. *pag.* 285. propoſition 5. *num* 2. In the 79. they cut off, by a ſtrange infidelity, Guimenius his words, which juſtify him. *pag.* 284. *n.* 3. In the 80. they maliciouſly leave out Guimenius his anſwear, who confutes his accuſer. *pag.* 244. Prop. 2. In the 81. they confirme the horrible Impoſture of Anonymus againſt Vaſquez, who has not a word of the propoſition cenſured *pag.* 25. Propoſit. 12 In the 15. Propoſitions, which they cite only by their firſt words, it is only Anonymus, that advanced them, Guimenius maintains, that the Jeſuits deteſt them. Amongſt the cenſured Propoſitions ther are

28. of

28. of Anonymus & 44. of other Authors, no Jeſuits, & yet the Sorboniſts, attribute them all to Guimenius, that they might have occaſion to cenſure them, & the Jeſuits in his perſon, becauſe he relates the calumnies, with which he defiles their doctrine and reputation.

From thes Proofs, which are all in matter of *Fact*, it is eaſy to conclude, that the Sorboniſts, exactly follow, the falſe dealing, & cheating way of the Janſeniſts. Had they proceeded, as Catholike Doctors ought to do, according to rules of conſcience, and Chriſtian ſincerity, they would have cenſured the Propoſitions, vnder the names of their Authors, whom they ſhould have named, & not have taxed the Jeſuits, to ſatisfy the hatred they bear them. Who in the mean time, have this advantage againſt the Sorboniſts, that Hereſy cannot be juſtly layd in their diſh.

Behould Sir, the deplorable ſtate of our Faculty, which you will not queſtion, if you take but the pains, to conſider with attention, the Proofs which I have ſet down. And how ſhould they not be infected, with the Janſeniſts hereſies, ſince they drew them from the beginning, out of the writings, & publick leſſons of Saint Beuve, who choſe

rather, to renounce his degree & chayre of Doctour, then Janseniſme? Since they obſtinately defend their errours? Since they approve & cry vp their Books & Tranſlations in which they deliver their errours? Since they do not cenſure, & condemn thos that renew them? Since they Cenſure the Books of Catholicks their enemies? Since they have a mortal hatred for the Pope, as all Hereticks have? Since they bear the ſame hatred to Religious, becauſe they deſtroy hereſy & defend the Catholike Faith? Since they vſe the ſame tricks, & the ſame calumnies, to cenſure them, & to tarniſh the luſtre of their reputation, which thes Novelliſts employ, againſt Orthodox Doctors? All thes Caracters, being equally common to them, force vs to confeſs, that they have the ſame opinions, the ſame deſign, and the ſame intereſts with the Janseniſts.

THE CONCLVSION.

I draw 2. neceſſary Concluſions, out of the whol diſcours. The firſt. That Alexander VII. has with a great deal of juſtice, in his Bull of Jun. 1665. condemned, the Sorbon Cenſures, of Monſieur de Vernant, & Guimenius,

Guimenius, as *Presumptuous*, *Temerarious*, *Scandalous*, & forbidden them, vnder pain of excommunication, reserving the Absolution vnto himself.

The second. That the Decrees of thes Doctors, their Decisions, and their Censures ought hereafter to be suspected by Catholiks: That one ought not easily to believe, that the Books they approve, are free from Heresy: Finally that one ought not to adhere to their opinions, vntill they have renounced Jansenisme, as Monsieur R. cald Montalte, Author of the Provincial Letters, did before his death, with such signs of a true repentance, that it is to be hoped that God let him feel the effects of his mercy.

For my part, I am fane to lye concealed, & keep close vpon my gard, to avoid the persecution of my fellow Doctors, who would furiously handle me, did they know, that I am the man, that have so sincerely set down thes things, which I send you for great truths. Yet they shal not hinder me, from giving immortal thanks, vnto the Father of all grace, who by his amiable goodnes, has drawn we out of errour and precipice. Give you also thanks, Sir, I beseech you, & beleeve if you please, that I am entierly yours in CHRIST JESVS. *This* 21. *May*. 1667.

The 5. Ianſenian Propoſitions condemned for Heretical by the ſea Apoſtolick.

The firſt. Some of Gods Commandments are impoſſible to juſt men, though they deſire & endeavour to keep them according to their preſent forces: grace is alſo wanting in them to make them poſſible.

The ſecond. In the ſtate of corrupt nature interiour grace is never reſiſted.

The third. To merit & demerit in the ſtate of corrupt nature a mans liberty from neceſſity is not required, but liberty from coaction is ſufficient.

The fourth. The Semipelagians admitted the neceſſity of interiour preventing grace, to all acts, even to the beginning of Faith, & in this were Hereticks, that they would have this grace to be ſuch that a mans will might reſiſt it or obey it.

The fift. It is Semipelagianiſme to ſay, that Chriſt died, or ſhed his blood generally for all men.

The

The Cenſure of the ſayd Propoſitions.

Extracted out of the Conſtitution of his Holines Pope Innocent X.

Primam. *Aliqua Dei præcepta hominibus juſtis volentibus & conantibus ſecundum præſentes quas habent vires ſunt impoſſibilia: deeſt quoque illis gratia qua poſſibilia fiant*: Temerariam, impiam, blaſphemam, anathemate damnatam, & hæreticam declaramus, & vti talem damnamus.

Secundam. *Interiori gratiæ in ſtatu naturæ lapſæ nunquam reſiſtitur*: hæreticam declaramus & vti talem damnamus.

Tertiam. *Ad merendum & demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas à neceſſitate, ſed ſufficit libertas à coactione.*

Quartam. *Semipelagiani admittebant prævenientis gratiæ interioris neceſſitatem ad ſingulos actus etiam ad initium fidei: & in hoc erant hæretici quod vellent eam gratiam talem eſſe cui poteſt humana voluntas*

tas reſiſtere vel obtemperare : falſam & hæreticam declaramus & vti talem damnamus.

Quintam. *Semipelagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe aut ſanguinem fudiſſe* : falſam, temerariam ſcandaloſam, & intellectam eo ſenſu *vt Chriſtus pro ſalute duntaxat Prædeſtinatorum mortuus ſit*, impiam blaſphemam contumelioſam, divinæ pietati derogantem & hæreticam declaramus & vti talem damnamus.

Another Extract out of the Conſtitution of his Holines Pope Alexander VII.

In which having recited his Predeceſſours Conſtitution he does not only confirme his Cenſures but further declares the 5. Propoſitions to be taken out of Ianſenius & to have been condemned in the ſenſe intended by the ſayd Ianſenius, *&c.*

Cùm autem, ſicut acccpimus, nonnulli iniquitatis filii prædictas quinque Propoſitiones, vel in libro prædicto e-

juſdem

juſdem Cornelii Janſenii non reperiri, ſed fictè & pro arbitrio compoſitas eſſe, vel non in ſenſu ab eodem intento damnatas fuiſſe, aſſerere, magno cum Chriſti fidelium ſcandalo, non reformident, Nos qui omnia, quæ hac in re geſta ſunt ſufficienter & attentè perſpeximus, vtpote qui ejuſdem Innocentii Prædeceſſoris juſſu, dum adhuc in minoribus conſtituti Cardinalatus munere fungeremur, omnibus congreſſibus interfuimus, in quibus Apoſtolicâ authoritate eadem cauſſa diſcuſſa eſt eâ profectò diligentia, qua major deſiderari non poſſet, quamcumque dubitationem ſuper præmiſſis in poſterum auferre volentes, vt omnes Chriſti fideles in ejuſdem fidei vnitate ſeſe contineant: ex debito noſtri Paſtoralis officii, ac matura deliberatione præinſertam Innocentii Prædeceſſoris noſtri Conſtitutionem, declarationem & definitionem, harum ſerie confirmamus, approbamus, & innovamus & quinque illas Propoſitiones, ex libro præmemorati Cornelii Janſenii Iprenſis, cui titulus eſt, *Auguſtinus*, excerptas, ac in ſenſu ab eodem Cornelio intento damnatas fuiſſe declaramus, & definimus; & vti tales, inuſta ſcilicet eadem ſingulis nota, quæ in prædicta declaratione, & definitione, vnicuique illarum ſigillatim inuritur, iterum damnamus.

THE

THE FORMVLA

To be ſubſcribed by all Eccleſiaſticks in France in ſubmiſſion to ALEXANDER the VII. his Bull which condemns Ianſenius his errours : preſcribed by the generall Aſſembly of the Clergy & ſent to the other Prelats of the Kingdome the 17. of March, 1657.

I Sincerely ſubmit my ſelf to the Conſtitution of Pope Innocent X. of the 31. of May 1653. according to the true ſenſe therof which was determined by the Conſtitution of our Holy Father Pope ALEXANDER VII. on the 16 Octob. 1656. I acknowlege that I am obliged in conſcience to obey thes Conſtitutions, & I condemne in hart & in word the doctrine of the 5. Propoſitions of Cornelius Ianſenius, containd in his Book cald *Auguſtinus*, which thes two Popes and the Biſhops have condemned : which doctrine is not S. Auſtins, whom Ianſenius has interpreted againſt the true ſenſe of the Holy Doctour. *FINIS.*

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